

REVIEWS.

THE LAST THURSDAY IN FEBRUARY. Extracts from the History of Revivals of Religion in America, published by the Foreigners' Mission Society of the American Education Society. To the Secretary of the American Education Society. Dear Sir, Having been requested by you to prepare a condensed account of what God had done for the young institution, and to forward it for insertion in the forthcoming number of your valuable work, I have the honor to acknowledge the receipt of your letter, and to assure you that I have the pleasure to comply with your request. I have the honor to acknowledge the receipt of your letter, and to assure you that I have the pleasure to comply with your request. I have the honor to acknowledge the receipt of your letter, and to assure you that I have the pleasure to comply with your request.

Education. While much is said, at the present time, in regard to the improvement of common schools, I cannot but think it desirable, that in the light of experience and in view of facts which may easily be collected, the question should be gravely considered how far any system of education designed for the public benefit, can be successful, which is not based upon, and animated by, the religion of the Bible. I know the popular feeling is, that we must avoid the religious instruction, now called sectarianism, which characterized the early schools of New England; but still, the inquiry may be worthy of consideration, whether in doing this, we shall not remove from the system its most efficient principle; and whether we shall not make it of very doubtful tendency in regard to securing the public morals.

RELIGIOUS.

LETTERS FROM THE WEST.-NO. IV. Dear Sir, I am back again to the banks of the fair, the beautiful Ohio. Probably, all things considered, no river in the world surpasses this, in its winding way, and the ever changing variety and magnificence of its scenery. Louisville belongs to the first class of western cities. It is well located, with a population of more than thirty thousand, and increasing with all the rapidity its friends can desire. It is destined to be one of the mighty cities of our country. The wealth and population which are flowing into the city, and spreading over the country in the great West, must be rightly directed, or our nation's death-warrant may be signed this side the mountains. I am told not more than six thousand in Louisville attend any place of worship, habitually. I hope I am not incorrectly informed.

INTELLIGENCE.

ORIENTAL WASHINGS. In the process of Mr. Oseanyan's lectures on Constantinople contained in the Recorder of January 4th, is this passage:

Selection of Books.-This is a very responsible and difficult task, and is becoming more and more difficult every year. If there were but few books in market, we might soon run the catalogue over, and mark off the choicest of them to order. But in this most prolific book making age, where shall we begin, and how shall we know when we are through? Where so much that is seductive and contagious, is carefully disguised and frosted over, to make the book sell, how shall parents who have little time to spare, from their busy and weighty family cares, seek to encourage their children to read to her, and how much this contributed to our happiness, if not to our improvement.

PIETY IN THE MINISTRY.

My Dear Brother, I learn with deep regret, that some ministers are in the habit of rising from table, at their regular meals, without expressing their thanks to God for the bounties of his Providence. This is a new custom, and, in my opinion, a very bad one. I know not to what extent it prevails, and I am heartily sorry that it prevails at all; and I tell you why.

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them amongst my peasantry. This summer I again visited my estate which lies some hundred miles beyond Meuse. I had scarcely arrived, when some of my peasants hearing of it, hastened to thank me for the little book I had given them at Easter; and others who had not come, came begging that they might have some, and promising to endeavor by their diligence and fidelity to please me.

My brother who resides on the estate, assures me, that the reading of these little works has caused a great change on many of the peasants, and begs I will send him more from St. Petersburg as soon as possible, that he may distribute them amongst the peasantry at the close of harvest. My God bless the great work you have begun among our Russians! Continued he, "do not but such seed will produce abundant fruit by and by." Oh that the Lord would be pleased to bless our endeavors to advance his cause.

I am, my dear Sir, truly yours, J. C. BROWN.

REVIVALS OF RELIGION.

THIERS, FRANCE.—A correspondent in France has sent us the following account of the commencement of a religious revival at Thiers, a town of 10,000 inhabitants, in the Puy de Dome, (a part of the ancient Auvergne) near the centre of France.

"For three years and a half the two societies of Geneva, had explored Auvergne during four or five months of the winter, without any other fruit than meeting here and there souls well disposed to the truth. Thiers offered nothing more remarkable till the close of the last winter, when a man of the laboring class (a cutter by trade) after having long resisted the calls of mercy made known to him by the colporteurs, yielded to his entreaties, and was exposed to persecutions from the world; yet, sustained by the promises of the Word of God, he rejoiced to be found worthy to suffer shame for the name of his Saviour.

"The meetings held by the colporteurs, after his return, were blessed, and another family joined them. Persecutions continued, and some evil-minded persons excited a tumult which might have been fatal to our colporteur, had not the authorities interfered and suppressed it. Since that time there has been no manifestation of violence. The Evangelical Society has now provided means of instruction and edification for these new converts, and though the opposition continues still secretly, and some persons show their discontent at the appearance of the new religion, there is every reason to hope that, by the divine blessing, the number of disciples will increase and that the church of Thiers will be established."

[N. Y. Observer.] CHAMBERSBURG, PENN.—The following is an extract of a letter from the Rev. Jacob Helfenstein to a friend in this city, (New York) dated Chambersburg, Franklin Co. Pa.

"You will recollect, that when I wrote to you last, I gave rather a melancholy account of the state of religion in this place, but now the aspect of things changed since our meeting. The Lord hath made bare his arm, and numbers who but a few weeks ago were slumbering on ruin's brink, have not only been awakened to a sense of their perilous condition but fled to the hope set before them in Christ. Very soon after I commenced my labors among this people, it was manifest that the truth had taken deep hold of many hearts—until eventually their convictions became so overpowering, that they could no longer conceal their emotions. Our prayer meetings now became crowded with anxious inquirers, and for some weeks scarcely a night passed without the hopeful conversion of some souls. Many professors, who had the mere form of godliness have renounced their former hopes, and as we trust, obtained "a good hope through grace." So overwhelming is the state of feeling, that, after continuing together three or four hours we often find it difficult to close, and persuade the people to retire. About seventy-five already profess to have devoted themselves to God, and there is still the most encouraging prospect of the continuance of the work. At our prayer meeting last evening, held at a private house, about one hundred were present. Though almost worn out with labor, I am under the necessity of holding some meeting every day.

I am happy to state, that this gracious visitation of the Spirit has extended to three of the other churches in town. I believe there never was a time when this community was so generally excited on the great subject of religion. It is the all-absorbing topic in almost every place, and if Christians are not grieved away the spirit of God, we may hope for still more marvellous displays of his redeeming power and grace"—*Id.*

HOPKINTON, N. H.—There has been more than usual attention to religion in Hopkinton for a few months past in the Congregational church of which Rev. M. Kimball is pastor. There have been several interesting conversions. Seventeen have united with the church; none of those who have recently given evidence of a change have yet made a profession. A considerable number will, in due season, obey the divine command; there are yet enquirers; and also there is a spirit of prayer in the church. The work has been still and solemn.—*Panoply.*

BRADFORD, N. H.—The erection of a new meeting-house by the Congregational Society and the effort to have a minister of the gospel stationed among them has resulted in the happiest effects. A revival has succeeded which promises to add much strength to the church. Nothing is ever lost by the expense of money and exertion to provide a house for the service of the Lord. Nor is the society ever weakened by the efforts. We learn that there are other societies in this region, which are beginning to agitate the subject of remodeling their old fashioned meeting-houses.—*Id.*

PRINCETON, MASS.—We learn, that there is an interesting revival of religion now in progress in Princeton, in this State.—*Ed. Rec.*

MISSIONARIES AT SEA.

The Rev. W. J. FOULMAN and F. B. THOMSON, who sailed from New York in the *Albion*, for India, have written a letter, dated *Strait of Sunda*, Sept. 10, 1838, to the Secretary of the German Reformed Board of Missions, in which they give the following account of their employments while on their voyage. They had been 107 days at sea:

At the request of the Captain, we had preaching the afternoon of the first Sabbath we were out, (May 27,) though we had scarcely recovered from sea sickness. We have not been prevented from meeting every Sabbath since both morning and afternoon on deck, where we preach regularly by turns. Immediately after second service we hold a Sabbath School for the children and youth, of whom there are six on board, and a Bible Class for the sailors in the dining cabin. We have family worship in the same place daily at half past seven in the morning, and at the same hour in the evening. At all these exercises the Captain is our chorister, and some of the hands are always present. The Bible Class is very interesting and we trust profitable. A question is given out the preceding Sabbath. After the instructions are closed, they are examined

on the subject, and it is truly pleasing to witness the readiness of all, children, sailors, passengers, brethren, and sisters, to cite some one passage bearing upon the point. The following is a specimen of the questions taken up:—"What is it to repent?" "Is a change of heart necessary?" "When must we repent?" "What will be the doom of the finally impenitent?" We endeavor to consider such points as will give us an opportunity of urging personal religion as the great business of life.

Early in the voyage we resolved to meet twice a week for prayer and to observe the first Monday of every month; also to have a weekly lecture for the special benefit of our missionary company—other meetings to be regulated by circumstances. Accordingly the brethren and sisters have met steadily in separate rooms for prayer every Tuesday and Saturday afternoon. We have observed four monthly concerts which have proved to be occasions of absorbing interest. The first Monday of August was spent as a day of humiliation and prayer, and will long be remembered by us all as a season of special blessing to our own souls. Since this day we have met every afternoon to pray for fitness for our work, and for the influences of the Holy Spirit to descend on us, and to convert those who are conducting us on our way. Besides these stated services, as we are a little world by ourselves, we are often found together, engaged in Christian conference and conversation. The weekly lecture has been profitable, and has been deferred only once, on account of the stormy state of the weather. Our floating habitation has often been a Bethel to us, and God, even our God, has blessed us.

Our employments have been various. Besides the reading of practical books, we have made the word of God our daily study. A daily exercise we have taken up Hebrew and Greek, which we have recited alternately an hour before morning prayers. The prophecies of Isaiah from the fortieth chapter, and the Epistles to the Ephesians have engaged our attention. We are now also about finishing the Epistle to the Hebrews. The other brethren have united with us in these delightful studies. Brother Hall is paying some attention to the Chinese language.

In the midst of all these avocations the crew have not been forgotten. Of these there are sixteen. We found them all supplied with Bibles, and several of them members of the Temperance Society. They were "shipped" from the New York Sailor's Home, kept under the auspices of the American Seamen's Friend Society, by Mr. Galston, a pious sea captain. Every facility of access to them has been granted by the captain and officers. Week after week we have addressed them personally on the salvation of their souls, and have found them open and free to converse. Our meetings have been held in the fore-castle for their benefit. Several have been presented with a selected copy of the bound volumes of the American Tract Society. Religious tracts have been liberally furnished them, which have been perused with advantage. The affecting narrative of the "Young Cottager" aroused the attention of one of the sailors.

We are not without evidence that God has owned and blessed our feeble efforts. Two of the men have entered into a solemn engagement to seek and serve the Lord; a third is seeking the Saviour, sorrowing. We have hope of several others on board. Time only will show. Indeed, eternity must reveal the good done. For, seed may now be sown on board this ship, which, though long buried, may spring up and bear fruit—the result of which will not be unfolded till the day of final account.

For a few weeks past, several of the hands have met every evening to study the gospels with one of our number. They have manifested deep interest in this meeting. We are longing, and praying for a still richer blessing before we land, and are cheered by the reflection that our beloved friends at home are uniting their fervent supplications with ours, that every one of these precious immortals, may, through our instrumentality, rejoice in hope of God's glory.

As regards our own feelings we are happy, though we are nearly as far from our home and friends as we can be in this world. The sight of these lovely islands, and the dying millions inhabiting them cause us to labor for the time when we shall be enabled to make known to them the "glad tidings of great joy." Our happiness increases as we progress, and we would not part with our present prospects of usefulness for ten thousand worlds.

BOSTON RECORDER.

FRIDAY, FEB. 1, 1839.

OREGON MISSION.

Rev. Jason Lee, of the Methodist Mission to the Oregon Territory, made an interesting statement at the Bromfield street meeting-house, Boston, on Sabbath evening last. He commenced by recapitulating the circumstance which awakened the attention of the churches to the subject, and asserting the truth of the statement respecting the deputation of Nez Percés and Flatheads to St. Louis to enquire concerning the white man's God, one of whom only lived to return to his countrymen, and he was not able to satisfy them, as to the objects of his mission, as, not having with him an interpreter at St. Louis, he could obtain very little information. Yet, he said the deputation had not been in vain; for it had roused up the churches, and awakened a feeling of deep interest in these western tribes.

Mr. Lee then stated that he was appointed by the New England Conference in the spring of 1833, to undertake that mission; but how he was to reach his destination, he knew not, and for many months, could obtain no information; but in the spring of 1834, four of them, Rev. Jason Lee, and his nephew Rev. Don't Lee, with Messrs. Shepherd and Edwards, left Independence for the Rocky Mountains, turning their backs upon the civilized world about the last of April. They journeyed on horse back, pitching their tents at night, securing their horses, and keeping a watch, in order to guard against hostile tribes, and prevent their horses being stolen. Companies who travel over the mountains, do not intend to take more provisions than sufficient to reach the buffalo country, when they supply themselves by means of the rifle. Part of the way through this country, the supply is abundant, and part of the way it is deficient. But it is sometimes a laborious work to procure it, on account of the distance they have to travel to find buffaloes. Sometimes they suffer much, in passing over those dry and barren plains, for want of water; the hunters are said not unfrequently to slake their thirst with the blood of the buffalo. He had never seen this himself, but he was with a party of hunters, who were one day complaining much of thirst, and wishing much to find a buffalo that they might get some cider. Pretty soon they killed a buffalo; and the first thing they did was to open its stomach and drink the water they found there, which they called *cider*, and said it was good. He had known them to eat the kidney of the buffalo raw, in order to quench thirst.

They spent about four months and a half in their tents, they reached Fort Van Couver, on the Columbia river, about ninety miles from the ocean. When they could procure plenty of fresh buffalo meat, they suffered little; but for about thirty days,

they had to live on dried meat, which was rather dry living; and their supply was not abundant. They ate the last of it in the afternoon of one day, and the next day arrived at Fort Walla Walla, where they obtained a fresh supply of provisions.

From the Columbia river they proceeded to examine the Woolamick country, with a view to select a location for the mission. The Woolamick river empties into the Columbia about 80 miles from the ocean. Vessels have been up this river twenty miles. It is a beautiful river, probably three hundred miles in length, passing through a beautiful valley of prairie lands, interspersed with groves of timber; the river and its tributary streams also being skirted with timber. On either hand, there is a range of mountains, composed of hills piled on hills, till towering amid the clouds. It is about 75 miles from the Woolamick river to the ocean. Between that and the ocean, rises one of these ranges of mountains, covered with a dense forest, which terminates at the Pacific in high bluffs. On the other range, are several beautiful mountains, rising their white crests to the clouds, covered with perpetual snow. The soil is good, and produces English grain well; but it is not good for Indian corn. The climate is much milder than the same latitude in this country. At 45 degrees north, the water does not freeze in the winter. The cattle live without fodder. The prairie grass is green all winter; and garden vegetables are left in the ground to be gathered when needed for use. Instead of cold and snow, there is rain the greater part of the time for three or four months. It is a disagreeable season, but not so severe as the winter of the north.

On this river, about fifty miles from its mouth, they found a few white settlers, who had begun to cultivate the land, part of them Americans and part of them persons who had been employed by the Hudson's Bay Company. Some of them had native wives. It was anticipated that they would locate themselves among the tribe called Flatheads; which he said was a misnomer, for the Indian name of the tribe does not signify Flatheads, and they are the only tribe in that country, which do not flatten their heads. He then described the process of flattening the head, which he said must cause the children a great deal of suffering during the first two years of their lives. Their eyes stand out unnaturally, and they are most pitiable objects.

But, though they were expected to locate themselves among the Flatheads, yet it was left discretionary with them to locate where, in their best judgment, on the ground, they should be likely to do the most good; and he believed if the design had been exclusively to benefit the Flatheads, it would have been better for them to locate themselves nearer the coast, where they could receive the supplies that were sent them by water. But they went out with the impression that the design of the Board was not merely to benefit one tribe, but, if they found the door wide open, to establish many missions. With these views of the subject, they chose the position already mentioned.

They landed where the mission is now located in October, and pitched their tents and unloaded the canoes in which they had brought some things which had been forwarded by water, and then set themselves to preparing tools and building a house. The rainy season was approaching, and Mr. Lee said, I did not like the idea of living in an Indian hut. I could not but reflect on the sentiment often uttered by those who can sit at home at their ease and talk of self-denial. "Let the missionary go and live as the Indians do." If that is the prevailing sentiment of the church, let them send somebody besides me; for I do not like to become an Indian. We labored under some disadvantages, for we were not expensers; but perhaps we did as well as they would have done; for we had to take the green trees and split them and hew out boards for our floors; and if we wanted a door or a table, or a coffin, to bury our dead out of our sight, we had to do the same. As soon as our house was completed, we commenced cutting timber and splitting rails, in order to fence some prairie land for cultivation; and we succeeded the first year in cultivating about thirty acres; built a barn; and gathered in our crops.

Hitherto, we had enjoyed comfortable health. But now my three associates were attacked with the ague; and I was compelled to be physician, nurse, cook, farmer, and every thing else. But soon I was taken sick myself; and such were the symptoms that I was aware for a whole day of the approach of the disease. So I prepared medicine and food for others, and apportioned out my own. That night I was taken with a chill. But the next day, one of the others was able to get up, and with great difficulty, to walk about the room. Our own stock of medicine was now consumed; but Dr. McLaughlin, of Van Couver, hearing of our situation, kindly sent us a supply. My nephew left, and was ordered by the physicians at Van Couver, to repair to the Sandwich Islands, where he remained a year. Brother Edwards taught school that year, in the lower part of the settlement; leaving only Mr. Shepherd and myself at the mission farm. I brought on a relapse by my exertions, and was sick a whole year, and continued very feeble till I left. I have never in a great measure recovered; but shall probably never be able to endure as much as some could. During that year, I carried on the farm, with the assistance of a few Indian boys, who, when we received them, were as ignorant of labor as of letters; and it was often about as much work to teach them how to do a thing as to do it ourselves. However, we cultivated ten acres more this year than the last. We had not been there long, before we learned that we must turn our hands to almost every thing. If we wanted the wood of a plough, or the teeth of a harrow, or a yoke for our oxen, we had no alternative but to go to work and make them; and we were often surprised ourselves, when we saw what we had done. Brother Shepherd took care of the house, and taught the school. There were between fifteen and twenty boys and girls in the family, many of them orphans, whom it appeared as if God had sent on purpose for us to take care of. We thought they came very fast; but we undertook to provide for them, although compelled to bring most of our provisions sixty miles. We could not turn them away. They came to us with no covering but a piece of skin. We had no clothes for them. We could buy some cloth from the Van Couver; but we were neither tailors nor mantua makers. However, Brother Shepherd concluded to try his own hand at it, and commenced cutting and making clothes for boys and girls. He cut gowns, and taught Indian mothers to make them. I have seen a very decent gown made by an Indian woman, with no other instruction than what I brother Shepherd gave her. And, I must confess I liked his fashions better than those I have seen in this country. I have been so long accustomed to do without the superfluities and many of what are called the necessities of life, that I have become very much of a utilitarian. When I can see any thing that is useful, I like it. But the world and the church are so much under the dominion of the tyrant fashion,

that her energies are paralyzed, and the means consumed, which should be employed in the conversion of the world. Brother Shepherd, in his fashions, studied utility and economy; and he determined in the outset, that he would have no *bishop's sleeves* to his gowns.

The remainder of Mr. Lee's address, which was occupied with an account of the progress of the mission and the state of the Indian tribes west of the Rocky Mountains, together with the address of William Brooks, a young Indian from beyond the Rocky Mountains, will be given in next week's Recorder.

AMHERST COLLEGE.

Perhaps we are premature in the expression of an opinion; but our individual opinion is, that the College would be in no worse condition, with its present charter blotted out, than retaining it, to be subjected to continual disappointment, from the refusal of the State to grant it aid. It has friends, whose patronage might be confidently relied upon, were it decided on fair grounds, that the State would continue to do nothing for its help. It cannot die, let what will. Even if it is strangled, by "will and power of man's device," its vital principle cannot be destroyed. It will rise, and it will grow like the palm tree, and like the cedars of Lebanon, in despite of all untoward influences, because it has struck its roots deep into the sides of God's holy mountain, and derives its nourishment from the dew of heaven, and the thousand streams that run among the hills. Prayers of faith and labors of love have heretofore sustained it; and these will not fail, so long as God has a holy church in Massachusetts.

It has sometimes been asked, "Why look to the Legislature at all?" Why not appeal directly and solely to the friends of religion and of education? But several reasons may be urged against such a course. 1. It is the appropriate duty of the Legislature, to foster all our institutions of learning. 2. It is their special duty to foster those, which they have taken under their special patronage. 3. They have done the same thing for other institutions, less favorably located, and less needy than this. 4. It is the universal expectation of the community, that they shall do whatever needs to be done, to save our Colleges alive. 5. It is a very difficult matter to make the community understand and admit the real necessities of a chartered institution, after its petitions have been rejected by the Legislature; for the action of the Legislature virtually denies any necessity for aid existing; and the unsuccessful appeals to the Legislature have really, in their effects, barred the door against appeals to the community.

In regard to the extent of aid required, and the specific objects to which it shall be appropriated, the petition presented to the Legislature, will speak for itself. No reasonable man, probably, will deem the amount asked for too great, to meet the exigencies of the case, and much less will any man question the importance of the objects to be secured, by the requested appropriation.

Is the Institution then, a thing of public utility? This has been decided affirmatively already by the act of incorporation, and need not be argued again. Has the public been disappointed in the amount of its usefulness? This is not contended, nor suggested; unless it be by the somewhat diminished number of its students the present year; a fact sufficiently accounted for, without the slightest impeachment of its Board or Faculty; a fact that has resulted, we have no doubt, primarily, from the growing contumacious of the Legislature; for, the sanction is naturally, may be said to be, to some extent, that the institution which appeals in circumstances of distress, to the Legislature of Massachusetts in vain, is not worthy of confidence. Young men have suspected, and parents have suspected, that some great deficiency must exist in an institution, to which so munificent a legislative body, will grant no assistance, to extricate it from difficulties, and place it on a broad and strong foundation. And this has led them to repair to other Colleges, out of the State, where advantages are no better, and where expenses and dangers are greater than at Amherst. Whereas, there is no other deficiency existing, than that created by inadequate funds; a deficiency not chargeable on the Board, or Officers of the Institution at all, but exclusively on the persevering neglect it experiences at the hands of its foster parent, the Legislature of Massachusetts.

INFANT BAPTISM.

A committee was appointed by the last Conference of Congregational Churches in Maine, to inquire and report on this subject. We do not know the precise points aimed at by said appointment, but we suppose it had special reference to the amount of neglect of this ordinance in Congregational churches, and the causes of the same. The chairman of the Committee, Rev. J. W. Chickering of Portland, requests from the pastors answers to the two following questions: "How many unbaptized children are there belonging to the members of your church?" and "What reason do such parents assign for such neglect?" We think much will result from such an investigation. We hope it will be carried on thoroughly, and we should be glad to see the forthcoming report.

The opponents of Infant Baptism have affirmed a great decrease of regard for this institution in our churches, and have gloried in the prospect of its early extinction. There may be serious failures in this duty, but we believe our Zion is sound at heart on this subject. There is doubtless need that pastors should deeply feel and earnestly enforce the duties and obligations of the Covenant. A series of well studied discourses on this subject has awakened, as we are witnesses, a deep and delightful interest in its behalf in not a few of our churches, and has placed it on higher ground than it had sustained for years. This is one of the means among others of placing those who expect the early extinction of this ordinance, in the condition of the man, who, "standing on Jordan's stormy banks," waiteth for the passing by of all its waters.

THE CHRISTIAN SPECTATOR.

The last No. closed the career of this periodical. It is hereafter to be blended with the American Biblical Repository, under the Editorial care of Rev. Dr. Peters of New York. The Christian Spectator began its career as a Monthly Magazine. This was its form, from 1819 to 1829. It then took the form of a Quarterly, and in this character now closes the tenth volume, and with it its separate existence. Thus, for twenty years has this work been operating upon the various interests of Zion in our land. We have had access to its pages from the first. And now that we are called upon to attend its funeral solemnities, we confess we cannot do so without emotion. The twenty volumes of this work contain a vast amount of valuable matter. We were instructed and edified by its periodical visits. Men of holiness and wisdom spoke to us, and we loved to hear them. We have many and delightful recollections of the pleasure we derived, and the interest we felt, in many, especially of the earlier volumes. This work has done this

church of God we think a noble service, and deserves, now that it lives no longer, a worthy epitaph. In the opinion of many of the wisest and best of Zion's friends, the doctrinal peculiarities of the Spectator for a few years past have greatly marred its beauty and diminished its usefulness. We have nothing now to say in relation to them. Good men are divided in opinion here. In spite of its peculiarities, we believe the Spectator has advanced the cause of theological science, of biblical interpretation, of sound and intelligent piety. We part with it, sorrowing for its infirmities, and thankful for its kind aid in our spiritual infancy, and in helping us beyond that period, if indeed we have passed it; and believing that, in spite of all defects, it has greatly promoted the most precious interests of the kingdom of God.

VALUE OF A GOOD RELIGIOUS PERIODICAL.

The Portland Christian Mirror is the organ of Congregationalism for the State of Maine, and an agent of incalculable good it is too, to the cause of Christ in that State. The profits of the paper are devoted to the interests of Domestic Missions in Maine. We should wish the Maine Ministry Society a magnificent donation, if we desired that all the bitter things which have been said about the Mirror and its Editor, were converted into cash, even only at a shilling apiece. The Mirror has not fallen in with all that has been confidently supposed and earnestly urged as right. Hence it has been stricken often on the right cheek, yea, both cheeks, and wherever else there was room for a blow. Some men look the better for their scars. The Mirror has not yet suffered specially from the stripes it has borne. We are glad to see its circulation in that State increasing. We are happy to quote what follows concerning it, not for the sake of the Mirror only, but because the same is true of every well conducted religious periodical, and presents strong arguments for their extensive circulation. "In looking over my parish," says a correspondent of the Mirror, "I can discover a plain difference between those families which are blessed with its weekly visits and those which are not. The former are apparently making greater progress in holiness than the latter. And this is not all. They do more in proportion to their means, to support the gospel at home, and to send it abroad than the latter. And one thing I have noticed. Those families that have taken the Mirror, have furnished themselves with a greater amount of other religious reading, than those who have not taken it. In circulating the bound volumes of the American Tract Society, I have been astonished to find how much more readily the subscribers for the Mirror purchased them than others. I have noticed also that the subscribers for the Mirror are more constant in their attendance upon public worship on the Sabbath; upon the monthly concert, and upon the weekly prayer-meeting than others. And 'last, though not least,' I have noticed that those who are constant readers of the Mirror, pay their minister more promptly, and make him more presents than those who do not read it." We think the testimony of all pastors, whose people are furnished with valuable religious newspapers, will correspond with the above. Hence as lovers of Zion, they cannot but be patrons of the religious press.

NEW PUBLICATIONS.

LECTURES TO SABBATH SCHOOL TEACHERS, OR Mental Cultivation; delivered at the Odeon, in Boston, September, 1838. Boston: Whipple & Damrell, No. 9 Cornhill. pp. 115. 18mo.

These lectures are two in number, delivered by Rev. J. S. Stone, D. D. of the Episcopal church, and by Rev. Hubbard Winslow, of the Congregational church. The subject of the first, is the influence of the Bible on the intellectual powers; of the second, "the best method of cultivating the intellectual powers." Two others were delivered in connection with these, by Rev. J. W. Downing of the Methodist church, and Rev. Baron Stow of the Baptist church. The two latter gentlemen declined giving up their paper for publication. This is to be much regretted, if as we presume, they were prepared with equal care as those before us.

Both these lectures are admirable, whether regarded as productions of the mind or the heart. The views they present on their respective topics are many of them exceedingly clear and striking; and if not quite original, they are yet invested with the charms of originality, to an uncommon degree, by their passage through the minds of their authors. They deserve a very wide circulation, and will abundantly reward all the attention that shall be given them, whether by Sabbath School teachers, for whose special benefit they were delivered, or by others, who are anxious to hear what the Lord would have them to do.

MORAL LESSONS AND STORIES, from the *Proverbs of Solomon*. By Jane Strickland. Embellished with elegant engravings, by J. A. Adams. New York: J. S. Taylor. 1839. pp. 189. Square.

We hope that many copies of this beautiful volume have been purchased for new year's presents to favorite children, although we have had no leisure to notice it, till the present moment. It is as worthy to be presented, however, to any deserving child, at any other time, as at the beginning of the year; and will probably do as much good, and excite as much interest, and heartfelt gratitude. It may be weakness, (if so, it is our glory) that we cannot read these fine illustrations of Scripture maxims, without the tenderest emotions; especially when our minds are thrown forward on the future and happy consequences of these multiplied and well directed labors, for the improvement of the rising generation.

ANNUAL CATALOGUE of the New England Agricultural Warehouse and Seed store, converted from the New England Farmer office. No. 51 and 52 North Market St. Boston: pp. 80. 12mo. Boston: No. 9 Cornhill.

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not what shall prosper, whether this or that." But if the seed be not good, it will never prosper. It is the interest of the farmer therefore to provide himself with seed that will not disappoint him; and if it is to be found any where, it ought to be found here; probably it may be. And whilst it is possible that some useful information in regard to the time and manner of sowing, method of culture, &c. &c. may here be gathered up. At least, no great risk would be incurred in making the experiment; and our very sage advice to those who know much more about Agriculture than we do, is, that they visit the Agricultural Warehouse, and "see what is to be seen;" (we can assure them they will see some things they have never seen before) and take home the "Annual Catalogue," from which most of them will learn some useful things they never knew before.

THE FARMER'S ALMANAC, for 1839. By R. B. Thomas. Boston: G. W. Palmer.

An article we have never possessed before, and for which it is supposed we are indebted to the politeness of the publisher. Our keen relish for farming, or, rather for the productions of the farm, leads us to value it much; for to tell the sober truth, our practical

acquaintance with the art of making things grow on a farm of two rods by three, is very limited, and we fear is not in a fair way for much enlargement, notwithstanding all our instruction. We are greatly obliged however for the "Almanac," interlarded and handsomely done up as it is, and shall certainly keep it near us during the live long year, if God spare us, wishing the author the sale of all the copies he has published.

WILLIAM BELL; or the Advantages of Sabbath School instruction. Massachusetts Sabbath School Depository, No. 13 Cornhill, Boston: pp. 84. 18mo. 1839.

If there be any who still doubt the value of Sabbath schools, as the means of spiritual blessing to individuals and the world, let them read "William Bell." If there be any who wish to persuade friends to take a lively interest in Sabbath schools, let them put into the hands of that friend the history of "William Bell." And if there be any who wish to contemplate a fair model of an accomplished and successful Sabbath school teacher, let him look at the character of the teacher of "William Bell."

A GIFT FOR SCHOLARS. Massachusetts Sabbath School Depository, No. 13 Cornhill. 80 pp. 24mo. 1839.

A lovely gift; composed of sixteen short articles, selected from the S. S. Visitor, where they were originally published. It might well be called "the Gem," or a collection of gems; for richer language, more beautifully expressed, are rare indeed.

MAMMA'S LESSONS, for her little boys and girls. In two parts. With numerous copperplate engravings. Salem: W. & S. B. Jew. 1838. pp. 92. 8mo.

This is designed for children of from three to five or five years of age; and admirably fitted to answer its design. Easy and familiar words, arranged in short sentences, in dialogic form, on subjects appropriate to children of such an age, by one intimately acquainted with the nursery, will infallibly interest the young mind, and greatly facilitate the efforts of any nursery teacher, who has skill to use it; and it must be a very odd indeed, whose skill will not be increased by using it.

TALES OF YOUTH, for the Young; or Stories from the Living Fountains, Flowing at all Seasons. By R. Babcock, D. D. Philadelphia: George W. Jones, No. 22 South Fourth Street. 1839. pp. 144. 12mo.

In the preface to this little work, the author says, "The tendencies of the whole system now most popular in the instruction and improvement of youth, is to relax, not strengthen; to deteriorate rather than benefit their mental and moral nature. Every thing must be done for pleasure, not duty; for present gratification, not for ultimate advantage. Their school books must, as far as possible, be amusing stories. Knowledge must be granulated to particles so small, and diluted to a consistency so thin, that it can be swallowed insensibly, or else it is thought it cannot be digested at all." "As you train the child you form the man; and what shall perpetuate the sting and stern principles of duty, if you thus cater to a vicious and enervating love of ease, of self amusement?"

There is, alas! too much foundation for these remarks. The evil to which they allude is one of alarming tendencies, and rapidly increasing. But it is much easier to see the danger than to point a remedy. It is evident that no remedy can be of immediate advantage; a vitiated taste cannot be reformed at once to its natural and healthy tone. And even if all the writers in our country (a thing not to be imagined) should agree to provide no more material for this depraved taste, yet the multitude of tiding and improper books already in circulation, would still diffuse their hurtful influence. The change, if brought about at all, must be introduced gradually, by the substitution of books of a suitable character, instead of those exciting fictions now so popular. The author of the work before us has attempted to prepare a book that may be useful in this way. He has given the stories of Achan, of Ruth, and of the widow of Nain's son, with the reflections they suggest. These reflections are presented in a clear and forcible manner, and are in themselves true and highly important. We much fear, however, that there is not enough of an entertaining character to attract young persons of the present day.

COWPER'S LIFE, by SOUTHEY—Otis, Brothers & Co. of this city have just published, in two thick volumes, in about the same style with Leckard's Life of Scott, issued by them some time since, the Life of William Cowper, by Robert Southey, L. L. D. These volumes are reprinted from the English edition and compare well with the original. The paper is fine, the type clear, the printing and binding excellent. We know of no living person, better able to do justice to the Life of Cowper, than Mr. Southey; himself a fine writer, a poet, and capable of appreciating and sympathizing with the author of "The Sofa," and the "Task." Our reading public, so desirous of acquainting themselves with the life and private character of an amiable and accomplished man, an ardent lover of nature, and a true poet, may anticipate a rich treat in the perusal of these volumes. Cowper is emphatically the poet of the Christian. His writings are calm, meditative, strongly imbued with religious feeling and pure morality; and though they have not the flashing brilliancy of a Byron, or the lioned sweetness of a Moore, are full of dignity, and a love of nature, and her Author, and are the breathings, melancholy though they occasionally are, of an elevated spirit in constant communion with higher and holier thoughts than those of earth. We wish such books might be multiplied among us, and hope that our reading public will appreciate and reward the exertions of those who place before them such truly excellent works.—*Continued.*

REV. WM. W. HUNT, AMHERST, MASS.

An interesting little volume, containing a portrait of his life, his exertions, and sermons, is recently been published. The sketch of his character and life, though brief, cannot fail to interest every reader who wishes to learn what a lovely and delightful influence, a strong religious principle will shed upon the common incidents and duties of life. His health, his frail, and his continuance on earth even from one year to another, extremely precarious, we might have supposed that he would have yielded to the weary pressure of disease, and have sunk into a state of comatose inactivity. This would have been the first, had not a pious and active and glowing, raised him above himself, and supplied his feeble frame with an energy, which carried him forward in his labors to the very gates of death. But it was not only his tenacious love of expression of our own, but his untiring labors, that presented him an example worthy of imitation; it was the mild, patient and cheerful spirit, which he uniformly exhibited—a spirit which he obtained by a life of near communion with God, and which is the only effectual comfort of the heart, under all the trials incident to the ministry.

The intellectual character of Mr. Hunt was highly respectable. He had a clear, discriminating mind, capable of patient and deep research. The volume before us evinces a studious habit, and bears the fruit of much investigation. He did not aim at originality, but no one can read his exegesis of the two contested passages—1 John, v. 7, and Rom. vii. 14—25, without feeling that his opinions were not hastily formed, nor feebly supported.

His serene and Infant Baptism contain, in fact, an opinion, as clear and convincing an argument in favor of this ordinance, and as impressive an enforcement of the duties growing out of it, as can be found in any small compass in any work we have ever seen. The

sermon on the Lord's Supper is very affecting. The sermon on children, and that on the reader as often as he looks at more such volumes, which we so much commend, as containing much of the church on subjects which need a far more generally given them, the memorials of those whom whose voices we again heard of truth

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